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Must Remain in
Transcription Room

M2047

Sunday, July 25, 1971

BARN

Lunch

MR. NYLAND: Time seems to go very fast; it seems like yesterday that we had another weekend, and before we know it we will be in the winter. How will we utilize the time more? You might say it's impossible. People cannot be different in a day. It takes quite some time for people to change and in the meantime one has to have patience and hope, and we lose it.

If you look at yourself; if you actually see what takes place in yourself with your own tendencies, even if you fight against them when you believe that they ought to be overcome and you realize how much time is needed for yourself, maybe you could become much more tolerant about other people.

We talk, of course, many times about cooperation, help; last night: giving, that what is needed for a Group. You cannot separate from a Group when you are in a Group. If you do not belong or the Group almost tells you that you don't belong, you have to consider it. You cannot expect the Group as a whole to change -- it is the adaptation of yourself towards the conditions of the Group -- and of course in doing that, you change the level of the Group itself so the process is not a direct attack on the Group as a level, but a means which you employ in yourself. And if there is enough of that realized by different people gradually the level of a Group will be changed, I hope for the better.

In many activities in which you are engaged, when there is a necessity of being able to work together and it doesn't work out, one has to look very much to oneself first, before you start

looking at someone else. There are, of course, so many instances of that kind that you can, for yourself, supply, and in what particular responsibility you find yourself and with what kind of a people you think you ought to work; or whatever the motivations may be that you say: I want to work with so-and-so because I dislike him.

How far you want to go in trying to create conditions for yourself which could be useful for the sake of Work; that of course is a matter of common sense. It is not a matter of your Conscience, because the Conscience is not vocal enough to tell you exactly [that] you should work with Mr. A and not with Mr. B. It is common sense that simply says: I first want to find out what I could be in the presence of other people by changing myself a little bit and adapting myself to the conditions of life or the way other people behave and then see what is wrong with me and all the time coming back to yourself. In what respect do I fail?

And many times you will not be able to put it in words, and the only way by which you finally will find out is to ask yourself that question repeatedly. There will be an answer and the answer will then be useful to you provided you take care of the things that are important first in your ordinary life, to set them right; to have at least not so much energy go into directions where it will be lost because you get so tied up in your ordinary life and then you think you will be able to Work. It's idiotic. You cannot. But take care of your ordinary life as much as you can and in the direction of what you think could become a spiritual development. What is it in general that one says in wanting to have unity between people? What is it that is, as a relation, established?

We talk sometimes about physical, emotional, and intellectual -- what is the sequence? Can it start with intellect? Can it end up with physical? Should it be fed by emotional? Are you entitled to think of emotional when there is physical? -- such differences of opinion? If intellectually you cannot understand each other, will you try emotions? This is what you have to question. This is why one keeps on thinking about oneself without becoming sentimental or over-sensitive, straight as having an Aim. Each day when you wake up, when you say, "I'm glad to be awake", it

could be a good day. But when you wake up and you are sorry -- because the evening before was not very right and you had too much to drink, or too much nonsense -- your day is spoiled. You think it's only one day; you spoil two days -- your negativity carries over sometimes, from the day before into early morning; you don't want to get out of bed. All such things are signs of your own Being, your own life. You have to consider that, because you Work with your body. That's your tool. That's all you have to Work with, and that is -- way -- the way you affect other people.

I talk now many times in general about possibilities of the results of Work, of being reminded every once in a while by birthdays or by other events. Here I sit between two different race. I, myself, represent a third. Why, for tomorrow, on their birthday is it important for me to remember it? Because it was the day my brother, my older brother, was born. And I always remember the 26th of July. For me it was a remarkable day: that he existed , and in my life he meant a great, great deal . He died too young and it was a terrible thing for me, but his birthday is always remembered, and now I can link it with a couple of other birthdays and wish them -- what is it that I really would wish in their lives? Patience. Patience with such intensity that it can stand practically everything that comes to them and put it in the right way and not be swayed.

What one starts on a birthday is a gyroscope of one's life based on the activity in which one is engaged and trying to make the activity work smoothly so that the gyroscope can continue to rotate and then establish, because of that, an equilibrium, standing in a place as a result of motion. Try to understand that these things then go together, that the energy of movement is transferred to an energy of place; that the movement in itself produces a balance. That constantly a balance is made up by movement from left to right and right to left like a chemical equilibrium or an equation between two elements -- or six or seven, whatever. That they affect each other and constantly, in changing from one to the other, again forming new bodies as a result of such a change, that the totality of that kind of equation which expresses the movement,

that they are in balance in the conditions in which that reaction happens to take place. We know it takes place in a different way in different surroundings.

A birthday, wherever one comes from, takes place in the surrounding of racial qualities, biological, and that what has been brought to oneself for education in the sense of acquired characteristics. One takes this together for oneself and then measures it against what is created by the Group, and if there is a wish to understand oneself within the Group you have to learn understanding for yourself in reactions towards the Group. And that kind of equilibrium is extremely important for oneself -- to try to maintain the activity of a gyroscope for oneself in the midst of a Group -- so that, when the Group affects one and keeps on pushing you and wanting you to do this or that, that there is something of a gyroscope's solidarity within yourself based on your own activity.

I think all gyroscopes are inspected and handled by the Lord. It is that kind of a Grace He sends down to Earth so that people can have relationships which are useful for their own evolution.

I drink to my brother in Heaven. And I drink to those who are on Earth, on their birthday.

And now, so Victor, we play a little harmonium music of Gurdjieff.

END OF TAPE

Transcribed: Alan Wallerstein December 4, 2002

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